AN ACCOUNT

OF THE

Last Houres of the late Renowned

Oliver Lord Protector:

WHEREIN

You have his frame of Spirit, expreſſed in his Dying Words, upon his Death-bed.

Together with his laſt *PRAYER* a little before his DEATH.

VVho died at *Weſtminſter* the third of *September*. 1658.

Drawn up and publiſhed by one who was an Eye and Ear-witneſs of the moſt part of it.

NUMB. 23. 10.

Let mee die the Death of the Righteous, and let my laſt end bee like his.

LONDON,

Printed for *Robert Ibbitſon*, dwelling in Smithfield, near Hoſier-Lane end; 1659.

A Collection of ſeveral Paſſages concerning His late Highneſs *Oliver Cromwell*, in the time of his Sickneſs, wherein is related many of his Expreſſions upon his Death-bed.

HIs Highneſs being at *Hampton Court*, ſickned a little before the Lady *Elizabeth* died, whoſe decease was on *Friday* the ſixth day of *Auguſt*, 1658. ſhee having lain long under great extremity of bodily pain, which with frequent and violent Convulſion-fits brought her to her end.

But as to His Highneſs, it was obſerved, that the ſenſe of her outward miſery in the pains ſhee endured, took deep impreſſion upon him, who indeed ever was a moſt indulgent and tender Father, his affections being regulated and bounded with ſuch Chriſtian wiſdome and prudence, which did eminently ſhine forth in filling up, not onely that of a Father, but alſo all other Relations, wherein hee was a moſt rare and ſingular example.

And no doubt but the ſympathy of his ſpirit with his ſorely afflicted and dying Daughter, conſidering alſo his great burdens, cares, and labours in Government; Hard cenſures, bitter reproaches, and unjuſt calumnies from friends; the plots, conſpiracies, and ingratitude of enemies, of all whom hee

better deserved; Besides his deep sense of suffering Christians in other parts of the world, as far as the Protestant Interest extended, I say, considering these, and much more, which [illegible] and comprehensive spirit as hee had, could and did take in, It was enough to have depresst and sunk the stoutest and most undaunted courage in the world; And I have often wondred hee was able to hold out so long, But that hee was born up by a supernatural power, at a more than ordinary rate, whereby (doubtless) hee had held out longer as a mercy to the truly Christian *World*, And to us in these *Nations*, had wee been worthy of him, and not *find* him away; Upon which account the Nation, especially the godly, and his own Family, and personal Relations, have great cause of self-reflection and humbling before the *Lord*, in order to a *Timely Return*, lest a worse thing befall us, and the effect and consequence of this great blow of Gods hand, prove worse than what wee (at present) feel or fear.

But, I say, his time was come, and neither prayers nor tears could prevail with God to lengthen out his life, and lend him longer to us, although abundantly and unceſſantly poured out on his behalf, both publickly and privately (as was observed) in a more than ordinary way. Besides many a secret sigh, yet like *Moses* Cry, more loud, and strongly laying hold on God, though neither perceived nor heard by man, than many vocal supplications. All which (the hearts of Gods people being thus mightily stirred up) did seem to beget confidence in some, and hopes in all, yea some

thoughts in himself that God would restore him.

And yet wee could not bee more desirous hee should abide, than hee was content and willing to bee gone, as hee expresst near his end, knowing that there were better Mansions, a better Kingdome and Inheritance, a better Crown, and a better Throne, yea every way better things in Heaven provided for him, as might bee gathered from his own expressions, yea the whole course of his life, exemplary conversation, and close communion with God, ever since his effectual calling and acquaintance with Jesus Christ, observed many years by such as knew him, and in the Lord had intimate acquaintance with him, some whereof are living witnesses to this day.

But truly, since God railed him to the Government, the truth hereof hath so abundantly appeared, that the mouth of envy it self must needs bee stopped. And which things (although hee be dead) yet speak in the hearts of some, his nearest and narrowest observers, and may speak to the conviction of most professors of godliness, and bee an excellent pattern to them, especially such in great place and power, as best acquainted with his temptations, which through grace hee was enabled to bear and overcome in a great measure.

And truly wee may say, that the one half of his worth, as a great Christian and servant of God, was not known to others, and therefore little comparatively can bee said, yet that little may be of much spiritual advantage to bee remembred, and as a copy to be writ after, seeing the original is

is taken from us, and now in Heaven.

Therefore in order thereunto I shall onely set down a few Observations occasionally made of what past from himself at times, before, and in his sickness; the whole (as I said) being but one letter of his name, as an excellent Christian, or a few fragments of what may bee said by others, and I hope will, for publick use, this being onely a private Remembrance.

And first his great Knowledge in the Mysteries of godliness, the depth, fourdness, and solidity of his judgement being such, that hee was enabled to discuss the greatest truths of God, with so much clearnesse and evidence, that few of any sort of men could match him, to the great advantage of such as were so happy (as the Queen of *Sheba* said to *Solomon*) to stand before him; his speech alwaies mixt with that humility and zeal, and so peircing, that it could not but leave some impression upon those that heard him, And hath been to some of more than ordinary use to edification.

And indeed, the excellency of his spirit lay principally in the wonderful insight hee had attained unto, and clearnesse in the Covenant of Grace, which doubtless, as it was his greatest study, as that wherein his All, and the All of every Christian doth lye, so it was his greatest delight to bee often speaking thereof, that hearing him, sometimes I have thought with my self, if these things bee so, that grace is so full, so free to sinners, to the greatest sinners, what reason or room could there bee

for

for unbeleef? or what discouragement can there bee to any not to come and drink freely of this open fountain? onely mans will stands in the way, until it bee over-powered by special grace, the unsealing of that great secret of Gods election. I say in these things hee was wonderfully instructed, and able to instruct.

2 But as was his Knowledge, so was his Faith, his head was not so full of the one, as his heart was of the other, that as Christ said to the woman of *Canaan*, Mat. 15. 28. *O woman, great is thy Faith, &c.* so it may bee said of him, great was his Faith. A taste of which I shall give, as it was taken from himself on his death-bed, speaking of the Covenant.

* They were two, but put into one, before the foundation of the world.

It is holy and true, it is holy and true, it is holy and true. Who made it holy and true? who kept it holy and true? the great Mediatour of the Covenant.

The Covenant is but one, * in the Covenant is my onely support, yet if I beleeve not, hee abides faithful.

Is there none that will come and praise God?

* Two in respect of the different Administration of the same Covenant of Grace, but one as to the substance in Christ the Head and Mediatour of the Church from the beginning.

Behold his rejoycing.

Speaking to some by him.

* He did not mean that it was safe to sin, no, the laying hold of the Covenant implies Faith and Repentance, which the Gospel requires, with new Obedience.

* Whatsoever sins thou hast, doest, or shalt commit, if you lay hold upon free Grace, you are safe, but if you put your self under a Covenant of works, you bring your self under the Law, and so under the Curse, then you are gone.

Is there none that saies, who will deliver mee from the peril? man can do nothing, but God can do what hee will.

Lord thou knowest, if I do desire to live, it is to shew forth thy praise, and declare thy works.

It is a fearful thing to fall into the hands of the Living God, Heb. 10. 31. This was spoke three times, his Repetitions usually being very weighty, and with great vehemency of spirit.

All the Promises of God are in him Yea, and in him Amen, to the glory of God by us, by us in Jesus Christ.

The Lord hath filled mee with as much Assurance of his Pardon, and his Love, as my soul can hold.

I think I am the poorest wretch that lives, *But I love God*, or rather, *am beloved of God.*

1 John 4. 10, 19. *Herein is love, not that wee loved God, but that he loved us, and sent his Son to be the propitiation for our sins. We love him, because he first loved us.*

I am a Conquerour, and more than a Conquerour, *through Christ that strengtheneth mee.*

Rom. 8. 37. *Nay, in all these things wee are more than Conquerours, through him that loved us.*

Chil-

Children, live like Christians, and I leave you the Covenant to feed upon.

1 John 2. 1, 15, 28, 29. *cap.* 3. 7, 18. & 5. 21. *My little Children, these things write I unto you, that yee sin not. And if any man sin, wee have an Advocate with the Father, Jesus Christ the righteous. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. And now, little Children, abide in him, that when hee shall appear, wee may have confidence, and not bee ashamed before him at his coming. If yee know that hee is righteous, yee know that every one which doth righteousnesse, is born of him. Little Children, let no man deceive you: hee that doth righteousnesse, is righteous, even as hee is righteous. My little Children, let us not love in word, neither in tongue, but in deed, and in truth. Little Children, keep your selves from Idols.* Amen.

Love not this world, I say unto you, it is not good that you should love the world.

1 John 2. 15, 16, 17. *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but hee that doth the will of God, abideth for ever.*

Thus wee see, not onely his clearnes in the Covenant of Grace, but the strength of his Faith, even unto a high pitch of Assurance, and triumph, with exceeding spiritual joy and rejoycing; And yet with a deep and soul-debasing sense of his own sinfulnes and unworthines, thereby magnifying so

much the more the Riches of Gods Grace, with his deep apprehenſions of the dreadful conſequence of deſpiſing the ſame, or turning it into wantonneſs, or by drawing back from our holy profeſſion and obedience after Conviction, Illumination, and ſome taſte of the heavenly Gift, ſo falling into the hands of the *Living God*, which is a fearful thing. But as to his Faith, had it not been great, conſidering the many trials and afflictions, terrours and temptations hee was under, before theſe times, upon and after his turn to God, And the difficulties and dangers hee encountred with, with continual hazard of life in his military employments; Beſides much more than ever, ſince called to the Government of theſe Nations, a burden of its ſelf too heavy for any man or men to bear, without a mighty power of God: I ſay, conſidering all this, had hee not been ſtrong in Faith, hee had ſunk long ago.

In the next place, let us conſider the exerciſe of his Faith, in a few experiences of many (wherein hee was Rich) declared by himſelf, and which were not ordinary, But ſuch as few (I think) of the choiceſt Saints have attained unto, one whereof was as followeth.

Being at *Edinborough* in *Scotland*, it pleaſed the Lord to exerciſe him with ſore ſickneſſe, a high and dangerous Feavor, whereby hee was brought ſo low, that his Phyſicians and others had little or no hopes in reaſon of his recovery; For one fit of his diſtemper having laſted about twelve hours, Immediately a ſecond fit returned upon him without any intermiſſion, for as long a time, and likely

to

to have continued in that extremity, until thereby hee had expired. But behold this was Gods opportunity to ſhew his Power, and to magnifie his Word, a Portion whereof by the hand of the Spirit of the Lord was then given in unto him, not onely to feed his Faith, and revive his heart, but alſo to rebuke his Diſeaſe, *which immediately left him*, to the aſtoniſhment of himſelf and others, it being little leſs than a miracle. For his Diſtemper returned no more upon him, but the Lord raiſed him up, intending further to uſe and honour him, as hee hath done.

The Scripture is, *Pſal.* 91. 14, 15, 16. *Becauſe hee hath ſet his love upon mee, therefore will I deliver him: I will ſet him on high; becauſe hee hath known my Name.* Verſ. 15. *Hee ſhall call upon mee, and I will anſwer him: I will bee with him in trouble, I will deliver him, and honour him.* Verſ. 16. *With long life will I ſatisfie him, and ſhew him my ſalvation.*

Which Promiſes, as then his Relief, ſo all along in every condition, have been eminently made good unto him in his own experiences, and would bee of good uſe to others, had not his own backwardneſs in uttering any thing wherein hee might ſeem to glory, for the moſt part concealed them.

But as in ſickneſs, ſo alſo in the high places of the field, as at *Dunbar*, *Worceſter*, and elſewhere, when hee carried his life in his hand, ready to offer up the ſame, as a willing Sacrifice in the great *Cauſe of God*, and his People, Did not his Faith then work at a more than ordinary rate? inſomuch that ſucceſſe and victory was in his eye, whilſt fears and deſpondencies did oppreſſe the

hearts of others, and ſome good men too; when great diſcouragements, and that not groundleſs as to the ſtrongeſt reaſon, did lye in the way; I ſay, was hee not like another *David*, not fearing the face of any *Goliah*, nor the over-matching numbers and ſtrength of *Enemies*? Yea like thoſe *Worthies*, Heb. 11. did hee not *by Faith ſubdue Kingdomes, work Righteouſneſs, obtain Promiſes, ſtop the mouths of Lions, quench the violence of flames, eſcape the edge of the ſword, out of weakneſs made ſtrong, wax valiant in fight, and turn to flight the Armies of Aliens*?

Although I will not ſay, that his Faith alone had a hand in theſe ſucceſſes (yet not the leaſt) but all the people of God by Faith and Prayer had a great ſhare therein, which muſt vigorouſly bee kept up ſtill, if wee deſire to proſper. But this by the way, being of publick concernment, and better known to many others than my ſelf.

And therefore to come nearer, a few daies after the death of the Lady *Elizabeth*, his Daughter, at *Hampton Court*, which toucht him nearly, being then himſelf under bodily diſtempers, forerunners to his ſickneſſe, which was to death, and in his Bed-chamber, hee called for his Bible, and deſired a perſon honourable and godly, then (with others) preſent, to read unto him, *Phil.* 4. 11, 12, 13. *Not that I ſpeak in reſpect of want, but I have learnt in whatſoever ſtate* I *am, therewith to bee content;* I *know both how to bee abaſed, and how to abound, every where, and in all things* I *am inſtructed, both to bee full, and to bee hungry, both to abound, and to ſuffer need.* v. 13. I *can do all things through Chriſt that ſtrengtheneth mee.*

Which

-- Which read, ſaid hee (to uſe his own words as near as I can remember them) This Scripture did once ſave my life, when my eldeſt Son ---- died, which went as a dagger to my heart, indeed it did.

And then repeating the words of the Text himſelf, declared his then thoughts to this purpoſe, reading the 10th. and 11th. *verſes* of *Pauls* Contentation and Submiſſion to the Will of God in all conditions (ſaid hee) 'tis true, *Paul*, you have learnt this, and attained to this meaſure of grace, but what ſhall I do? Ah poor creature, it is a hard leſſon for mee to take out, I finde it ſo! But reading on to the 13th. *verſe*, where *Paul* ſaith, I *can do all things through Chriſt that ſtrengtheneth mee*, Then Faith began to work, and his heart to finde ſupport and comfort, ſaying thus to himſelf, Hee that was *Pauls* Chriſt, is my Chriſt too; And ſo drew waters out of the well of ſalvation, Chriſt, in the Covenant of Grace.

But a little nearer yet, after his return to *White-Hall*, his ſickneſſe increaſing upon him, hee was obſerved to bee in a very ſpiritual frame of heart, and full of holy expreſſions, catched up by one or other fearing God that were preſent, as a hungry man doth meat. A little whereof it was my comfort to meet with, the very night before the Lord took him to his everlaſting reſt, which were to this purpoſe following, *viz.*

Truly God is good, indeed hee is, hee will not -- there his ſpeech failed him, but as I apprehend it, it was, *hee will not leave mee*; this ſaying that God was good, hee frequently uſed all along, and would ſpeak it with

with much chearfulneſſe and ſervour of ſpirit in the midſt of his pains.

Again, hee ſaid, I would bee willing to live to bee further ſerviceable to God and his People, but my work is done, yet God will bee with his People.

Hee was very reſtleſſe moſt part of the night, ſpeaking often to himſelf. And there being ſomething to drink offered him, hee was deſired to take the ſame, and endeavour to ſleep, unto which hee anſwered-,

It is not my deſign to drink or to ſleep, but my deſign is to make what haſte I can to bee gone.

Afterwards towards morning, uſing divers holy expreſſions, implying much inward conſolation and peace, among the reſt hee ſpake ſome exceeding ſelf-debaſing words, annihilating and judging himſelf. And truly it was obſerved, that a publick ſpirit to Gods cauſe did breath in him (as in his life-time) ſo now to the very laſt, which will further appear by that Prayer hee put up to God two or three daies before his end, which was as followeth.

LORD, Although I am a miſerable and Wretched Creature, I am in Covenant with thee, through Grace, And I may. I will come to thee for thy people, thou haſt made mee (though very unworthy) a mean Inſtru-

Inſtrument to do them ſome good, and thee ſervice; And many of them have ſet too high a value upon mee, though others wiſh, and would bee glad of my Death; But Lord, however thou doſt diſpoſe of mee, continue and go on to do good for them, Give them conſiſtency of Judgement, one heart, and mutual love, and go on to deliver them, and with the work of Reformation, and make the Name of Chriſt glorious in the World; Teach thoſe who look too much upon thy inſtruments, to depend more upon thy ſelf; Pardon ſuch as deſire to trample upon the duſt of a poor Worm, for they are thy People too. And pardon the folly of this ſhort Prayer, even for Jeſus Chriſts ſake, and give us a good night, if it be thy pleaſure.

Some variation there is of his Prayer, as to the account divers give of it, and ſomething is here omitted; But this is certain, that theſe were his Requeſts, wherein his heart was ſo carried out for God and his People, yea for them who had added no little ſorrow to his grief and afflictions, that at this time hee ſeems to forget even his own

Family, and neareſt Relations.

And thus wee ſee in part ſomething of the clearneſſe and ſtrength of his Faith in the Covenant of Grace; and ſome taſts of the exerciſe thereof in a few of his experiences, with the excellency of his ſpirit in prayer; And that ſpiritual and publick frame of heart breathing forth in him, even to the laſt period of his life, whoſe name ſhall and will bee as ointment poured out, notwithſtanding the mouth of envy.

But further, that we may ſee his Faith was not alone, nor an idle Faith, let us conſider him in his other Graces and Excellencies, in ſome obſervations of his Converſation in general, which was worthy Imitation of the moſt eminent Saints. And that ſince he arrived at that greatneſs unto which God raiſed him, which cauſed no abatement in him (conſiderable) as uſually it doth in men: But rather as his power and opportunity was increaſed, ſo his talents were drawn into exerciſe and uſefulneſs.

1. And firſt his Zeal for God, his Cauſe, his Truth, his People, and the good of men, which in a manner (as it was ſaid of Chriſt) did even eat him up. Inſomuch that he did not count his life dear to him, nor any thing elſe, ſo he might be uſefull. What elſe engaged him in, and carried him through, the great Work of God, as a prime and choice Inſtrument for ſo many years together, with ſo much ſtedineſs and conſtancy, as to the true aim and ſcope thereof, *viz. Goſpel liberty, and Civil Right*, &c. Notwithſtand-

ſtanding many difficulties, and diſcouragements, ſuch as *Paul* met with in ſome ſort. 2 *Cor.* 11. 26. *In Journeyings often, in Perils of Waters, in Perils of Robbers, in Perils by mine own Country-men, in Perils by the Heathen* (Iriſh) *in Perils in the City, in Perils in the Wilderneſs, in Perils in the Sea, in Perils among falſe Brethren, in Wearineſs and painfulneſs*, &c. Known unto all, much more than I can expreſs it.

2 Again, His Zeal did highly appear in furthering the preaching of the Goſpel in its Power and Purity, by the great incouragement he gave to Godly Miniſters, And laying ſuch a Foundation thereof, that the Generations to come may reap the Benefit of it, If we ſin not away that greateſt of mercies, as we have cauſe to fear. Beſides, what care did he take to remove hinderances out of the way, by diſcountenancing and laying aſide *Idoll Shepherds*, ſuch as were found *ignorant and ſcandalous men*, *Dumb Dogs*, ſuch as were more ready to bark againſt Truth and Reformation, than able or willing to ſpeak for, or promote the ſame. Conſidering alſo the pains he took in his own Perſon, in ſifting and finding out mans worth, or worthleſneſs for ſo great a work, eſpecially when his own Concernments did more immediately require the ſame, which is known to moſt, he being herein alſo a moſt rare example to ſucceeding Rulers, and indeed the firſt of this Kind in ſo high ſtate and Eminency.

3 Again, His love to the Truth, unto which

he was a faithful Friend, Laborious in Contending for it, Powerful in Conviction of the contrary, and ſtopping the Mouth of Error; Having often to do by reaſon of his great place, with many men of erring Judgements (as well as others) the moſt obſtinate of whom I have often heard him ſilence, diſcountenance their errors with greateſt deteſtation, eſpecially when of Fundamental Conſideration, as once dealing with ſome of the Quakers, he rendred their opinions in the moſt dreadful and yet trueſt Character that ever I heard, Saying, they were ſuch as took the Crown off the head of Chriſt, diſrobed him of his Prieſtly Garments, and denied his Prophetical Office, by ſetting up a ſpirit of their own in the Room of his, by the whole utterly making voyd his Mediatorſhip, who is God bleſſed for ever, And that he had rather be buried alive under a heap of ſtones, than in the leaſt to countenance the ſame, and much more, which I have now forgot.

'Tis true, his heart being tender to all men, eſpecially ſuch as were peaceable, he did not uſe that ſeverity ordinarily towards them or others of that kind, as was by ſome expected. But what other conſideration did therein ſway him to ſo much Lenity, I cannot tell, neither is it fit for every one to know, much leſs to judge; but this we know, that he was merciful to all.

4 Again, His Zeal appeared in laying much to heart the afflicted condition of Gods People under Perſecution in other parts of the World, and laying out his Power & intereſt to the utmoſt he could,

could, for their ſuccour and relief, both by Arms and Alms, whoſe ſorrows and ſufferings added not a little to the grief of his Soul, and whom he carried much in his heart, as appeared by his publique ſpirit to his dying hour; and 'tis ſufficiently known, 'twas the Proteſtant intereſt, ſo far as it had footing, was mainly in his deſign in all his forein undertakings, and not Riches, Honour, and Dominion, which moſt Princes have in their eye; And from which he did not withdraw, notwithſtanding diſcouragements; in which Principle if other Proteſtant Princes and States were more firmly united, the Goſpel-Cauſe againſt its enemies would in probability better ſucceed.

5 His Zeal appeared in his love to Juſtice, as the Scripture ſpeaks of *Job, Chap.* 29. 16. *ſearching out the cauſe of the Widow, the Fatherleſs and the Oppreſſed*, and yet no reſpecter of perſons in Judgement, as commanded, *Deut.* 1. 17. *Ye ſhall not reſpect perſons in judgement, but you ſhall hear the ſmall as well as the great; you ſhall not be afraid of the face of man; for the judgement is Gods: and the cauſe that is too hard for you, bring it unto mee, and I will hear it.* And *Levit.* 19. 15. *Ye ſhall do no unrighteouſneſs in judgement: thou ſhalt not reſpect the perſon of the poor, nor honour the perſon of the mighty: but in righteouſneſs thou ſhalt judge thy neighbour.*

6 Again, His Zeal did ſhew forth its ſelf in puniſhing of evil doers, eſpecially in his own family, where looſeneſſe or prophaneneſſe durſt not appear, or if it did, and came to his knowledge, *Davids* Reſolution, *Pſal.* 101. was alſo his, that ſuch

ſhould not dwell in his houſe, but were caſt out. Beſides his readineſſe to countenance them that were good, and did well, according to that Rule *Rom.* 13. 1, 2, 3. *Let every ſoul bee ſubject unto the higher powers: For there is no power but of God. The powers that bee, are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation. For Rulers are not a terrour to good works, but to the evil. Wilt thou then not bee afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame.*

It were too hard a task for any to reckon up all thoſe Graces which did ſhine forth in him, eſpecially for mee; And therefore I ſhall touch onely upon two or three more, wherein hee was a moſt rare Example of Beleevers, and an excellent Pattern for thoſe in higheſt Power.

1 And firſt, His love to Saints, to all Saints, and that as ſuch, although of different Judgements: Unto whom hee was a Father, to protect them, and care for their welfare, a friend, to favour them in all juſt waies, and a peace-maker, to reconcile them, at leaſt to carry things with that wiſdome, prudence and moderation towards them, that ſo guiding them (as it was ſaid of *Moſes*, Pſal. 78. 72. *So hee fed them according to the integrity of his heart; and guided them by the skilfulneſs of his hands.*) With the skilfulneſſe of his hand, in theſe dividing and divided times, that their diviſions, through Gods mercy and bleſſing on his endeavors, have not broken forth into a flame of all devouring

vouring contention, as was feared by us, and waited for by our enemies, thereby securing our Peace to this day continued to us.

And truly, had not God furnished him with extraordinary wisdome this way, our condition had been (in all likelikood) very sad ere now, bearing with the weak, forbearing the froward, and injurious, and ready to forgive such as appeared in the posture of enemies against him, upon the least appearance of penitency, yea many times in hopes thereof, endeavouring after the Command and Example of Christ, to overcome evil with good, to the wonder of most men.

2 Again, As his Love was great, the like rarely to bee found in the times wee live in, so was his Charity to the Poor, the Widow, the Fatherlesse, and the Distressed. In which respect wee may say of him, as *Job* of himself, *Chap.* 31. 17. *Or have eaten my morsel my self alone, and the Fatherless hath not eaten thereof?* Hee did never eat his Morsels alone, a great many living upon his allowed Benevolence, who must otherwise have perished, besides occasional distributions at home and abroad, with his readinesse to promote by his authority and influence good works of this kind, as well as by his own example, for which the souls of thousands have blessed him, even beyond the Seas.

3 And lastly, His closeness of communion and converse with God, not onely publickly, keeping up, and waiting on Gods Ordinances, in the most solemn

ſolemn and ſet times of his worſhip with great Re-Reverence, Attention, and Intention of ſpirit; But alſo on other extraordinary occaſions, when Gods providence called for it (whereof hee was a ſtrict obſerver) in ſeeking his face with faſting and prayer, and that with wonderful ſucceſſe, the Lord giving in viſible Returns; And this (as I ſaid) not onely in a publick way, but alſo in his family, and eſpecially in his ſecret retirements. And indeed Prayer (as one calls it) was his daily exerciſe, which hee never neglected, notwithſtanding all his weighty affairs, yea the more weighty and urgent they were, the more hee buckled to it, and ſometimes with ſuch fervour of ſpirit, that hee could not contain himſelf, but with great breakings of heart, ſend up ſtrong cries with tears unto God, heard, when hee hath not known any to bee near him; ſo that it may bee truly ſaid of him, that as hee was a man (*Abraham*-like) ſtrong in Faith, ſo (like *Jacob*) mighty in Prayer, and as a Prince prevailing with God; ſuch as indeed in all reſpects this Nation was never before bleſt with, to ſit in the Throne, however hee was judged, and cenſured, and lightly ſet by, by many who were not ſenſible of our and their mercy, and who yet in time may bee ſenſible (if God prevent not) of his Remove, where his Prayers are turned into everlaſting praiſes.

And thus godlineſs was the true riſe of his greatneſſe, and the root out of which hee ſprung into publick uſe and ſerviceableneſs; whence as *David* ſaith of ſuch a one, *Pſal.* 1. *His leaf did not wither, And whatſoever hee did* (in the main) *proſpered*, even

to

to the wonder and terrour of the world, And the fruit he was eminently an Instrument to bring forth, and designed more to do, was, that the cause of God, and Reformation, might prosper in these Nations, yea as far as his head, heart or hand could reach.

And although by the fall of this great Branch, the whole at present is much clouded, yet if those Branches still (through Gods goodnesse) remaining, spring out of the same Root hee did (as it is hoped) and go forth in the power of that Spirit, and principles in which hee was carried, They shall also (without doubt) flourish, and the Lord will make them to grow; But if otherwise, Faith fail, the Spirit of prayer (yet stirring) cease, and the work of Reformation run retrograde; Or, that Instruments fit, faithful, and fearing God, should ever bee discountenanced and disused, whom God hath hitherto owned and honoured; And carnal men, enemies to Gods work by fair pretences, like *Tobia*, and *Sanballat*, creep in, into their room, our leaf will quickly wither, yea, there will bee a withering every way upon these Nations; And we may fear our strength, our glory, and our God will leave us. But our hopes are, that God yet will do better for us, according to his promise, than at our beginning, for hee can do it, and continue his presence with us for our future good, and the peace, welfare, and prosperity of these Nations, if wee bee not wanting in our duty to God, to those hee hath set over us, and to one another.

And therefore, O that God would put it into

the hearts of all his People, yea of all the People of the Land, seriously, sincerely, and seasonably, as Lam. 3. 40. *to search and try our waies, and turn again unto the Lord.* And then hee that hath torn, will heal us, and hee that hath smitten, will binde us up, and revive us again, that wee may yet live in his sight, *Hosea 6. 1, 2.* And praise the Lord.

FINIS.